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In Numbers 9 and 10 of The Classical Weekly appeared Professor Lodge's paper on The Vocabulary of High School Latin. Our readers will remember that, starting with the doctrine that now at last an intelligent and successful effort can be made by teachers to equip their students with an adequate vocabulary, a vocabulary adequate not merely for their preparatory Latin work in the schools but for nearly all their needs in college work as well, Professor Lodge passed on to urge a revision of the mode of administering entrance examinations in Latin and the adoption of methods different from those which now obtain to discover whether the would be college student possesses, so far at least as Latin is concerned, the capacity to undertake college work with profit. Professor Lodge did not, of course, forget that other things besides vocabulary are needed to the achievement of this end, to wit, knowledge of inflections, and of the essential principles of syntax and apprehension of word-order. But reasonably adequate aid has long been at hand toward the acquisition of a mastery of inflections and of syntax, and any method that will enable the pupil to read more Latin and to read it readily, intelligently and pleasantly will inevitably minister to a grasp of the significance of word-order. It was in the field of vocabulary that, strangely enough, least progress had been made. Caesar's vocabulary had indeed been studied; it had long been known which words were of most frequent occurrence in Caesar, and various books for beginners had availed themselves of those words. But no effort had been made, so far as I am aware, to carry the systematic study of vocabulary beyond Caesar; no one had undertaken to show in detail the relation of Caesar's vocabulary to Cicero's and to Vergil's, to determine how far the words most common in Caesar were of frequent occurrence in the other two; no one had shown us in detail how far the words of commonest occurrence in the three would carry the student in his attempts to read Latin outside of the narrow range of books prescribed for admission to college. All this has been done for us now by Professor Lodge, and so, as said above, we are in position to move forward, as soon as we will, to a revision of entrance examinations in Latin.

A plan under consideration in one of our lead-

ing colleges involves all the points urged in Professor Lodge's paper. The stress by this plan is laid on the reading as well as the writing of Latin *at sight*. The latter is already required in all our colleges; the English given to candidates to be rendered into Latin is 'unseen' English. The proposals involve examination on a passage selected from a Latin prose author, to be translated at sight by the candidate, a passage from some Latin poet, likewise to be rendered at sight, in addition, a somewhat searching examination on a passage selected from some short Latin work, prose or poetry, which has been previously prescribed for intensive study, with reference especially to the literary characteristics and literary value of the work so prescribed, and finally an examination in Latin writing, to consist in part of detached sentences definitely intended to test the candidate's knowledge of the essential principles of syntax, in part of an easy narrative passage intended to test the pupil's power of handling a connected passage. The examination on forms and syntax will be conducted mainly through the candidate's Latin writing, though incidental efforts to test his knowledge of grammar can and will be made, if the plan is adopted, in connection with the other papers. Candidates will be expected to know the select list of 2,000 words which, by the aid of typographical devices, are made to stand out from the rest in Professor Lodge's book, The Vocabulary of High School Latin. Any Latin word in the passages set for translation which falls outside the select list of 2,000 will be translated on the examination paper for the candidate; similarly, any English word for which an equivalent cannot be easily and naturally got in the select list of 2,000 words will be translated into Latin on the examination paper.

Such then is the definite proposal for the reform of the entrance examinations in Latin. Lack of space renders it impossible to make an argument here in support of the proposed plan or to set forth the manifold and important advantages. Those interested will find a discussion of the plan by Professor H. T. Peck in the April number of the Educational Review and in an early number of The School Review (the latter discussion is by the writer of this editorial).

Meantime, it is worth while for us to remember

that The Classical Association of the Middle States and Maryland, at its meeting in April last, urged the College Entrance Examination Board to adopt essentially the plan which, as said above, is under consideration at this very moment in one of our colleges; the resolutions adopted by the Association were at once transmitted to the College Board. At the meeting of the American Philological Association held at Chicago in December last resolutions were adopted which expressed the conviction of the Association that increased emphasis should be laid on translation at sight (see *The Classical Weekly*, p. 109).

C. K.

THE NEED OF A REVISION OF LATIN INSTRUCTION

Verily, ours is an iconoclastic age! We take a special delight in demolishing the creeds of our forefathers! Nothing in education affords us quite such keen enjoyment as a fierce assault on some venerable subject in the school curriculum!

And, after all, it is well for us to question the value of every subject that was established under a former generation. The world is changing with marvelous rapidity. Nothing should be taught except as it is proven to be adequate to meet the peculiar needs of the present. And that is precisely the reason why we, as teachers of Latin, should court the most searching investigation of its educational value. For the longer one teaches Latin, the firmer must grow his conviction that—at least for an English speaking people—*Latin is by all odds the most efficient educational instrument we possess.*

Nevertheless, with our iconoclastic tendencies, it is a mistake to suppose that Latin needs no defenders, that in the face of clamorous attacks we would best assume an air of patient superiority or of silent *hauteur*, as though every assault on the language were simply beneath our notice. There are some subjects that approach Latin in educational value. And when their advocates take every opportunity of airing their claims and belittling the Classics, the truth is likely to become obscured.

But it may be asked: "Is the situation such that Latin *needs* to be defended? Admit that the percentage of students taking Greek has decreased considerably in the last ten years, does it follow that Latin will share the same fate? Does not the last report of the Commissioner of Education show that there is a small increase in the percent of students taking Latin in secondary schools throughout the United States?"

True! But turn your gaze toward the colleges, whose every mood is reflected so promptly by the schools. What is to be the outcome of emasculating the degree of A. B. by dropping the requirement of even one year's study of Latin in college? And, recently, several of our foremost

Eastern colleges have further cheapened that degree by requiring only *Elementary Latin* for entrance!

This question was thoroughly discussed by the Michigan Schoolmasters' Club in March, 1906. At that meeting Principal Swain reported that his investigation of school conditions in the seven North Central States for the year 1904-1905 showed an increase in the percentage taking Latin in Ohio, but a *decrease* in the other six states, ranging from 1.6 per cent in Minnesota to 11.4 per cent in Wisconsin. What was more significant, he found that there had been a marked falling off in the percentage of pupils who graduated with *four years* Latin to their credit. Principal Bliss further showed that this decrease was most marked where the state universities, and in their wake, the smaller colleges, had deserted the four year entrance requirement in Latin for the A. B. degree.

Principal Swain, in his concluding remarks—with special reference to Michigan—said:

Three things at least have contributed to the present unsatisfactory state of affairs:

1st, Latin is no longer required by the University of Michigan for the degree most desired by many prospective college students;

2d, The wider range of electives now offered in the larger high schools;

3rd, A disinclination on the part of many, or of some at least, of the present class of students in high schools for earnest, steady, sustained, hard work in any direction, let alone four years of it. In my opinion, this last is to be in part explained by the amount of social frivolity indulged in by would-be society young men and ladies, who, had they wiser parents, would be simply high school girls and boys. In any case, the state of affairs is one that should no longer be ignored by friends of Latin, in school or out.

It is a small cloud on our horizon, no larger than a man's hand. But it is ominous.

To meet the situation, it seems to me two things are necessary.

1. We should begin a vigorous campaign to show that we are justified in demanding that Latin be retained as a *sine qua non* for the A. B. degree.

2. We should strengthen the weak places upon which the enemy's fire may be concentrated.

It is to these weaknesses that I would direct your attention very briefly.

Starting then with the college, let me state the objection that an earnest school graduate might make, when advised to elect Freshman Latin. "What am I going to get out of it? Supposing that I take Latin. In my daily preparation, like 95 per cent of the college students, I shall use a translation; which means that I shall simply read the words of the translation into the Latin text until I can make a fair recitation on it. How does that differ from using a key in mathematics? Will work like that give me any mental discipline or in-

crease my power of expression in English or add to my appreciation of Latin literature? And yet the instructors expect the students to do this very thing, and openly tell them that they assign long lessons, because they know that they will use translations. And what is the sum total of results, if I do take Latin? After studying the language for five years, I shall not be able to read or enjoy in Latin even the finest passages I have translated. The same time devoted to a modern language would give me better results".

Now, you may call this unreasonable—a narrow, one-sided view. And yet there is enough truth in it to make one feel uncomfortable, and more than enough to furnish our critics with an argument and a sneer. "Pretty meagre results for five years' work! You never get where you really read Latin and the last year's work is chiefly done with the aid of a key!"

To meet these criticisms, I would respectfully offer the following suggestions:

1. That college instructors should insist that the students should not use translations, agreeing to shorten the lessons accordingly. I know, personally, of one such arrangement between an instructor and his class which worked to the satisfaction of all concerned.

2. That, in view of the universal admiration of Horace by students of literature, his poems should constitute the centre of the year's work; that at least a dozen of his odes be committed to memory; and that his writings should be so carefully studied that it shall be a delight in after years to read and enjoy them.

3. That there should be more sight reading and reading in the original during the recitation period, so that the student may acquire some facility in reading Latin, and that in this connection the finest passages in the Vergil and Cicero read in school be reread in the class that the student may have a better appreciation of their literary beauty.

But I can already see the college instructors turning indignantly upon us. "This is all very well", say they, "but look to yourselves. The seat of the trouble is in the inadequate preparation you give to the students you send us. If the schools will only make a proper use of their *four* years, we, in our *one* year, will guarantee to obtain some satisfactory results".

Now we school teachers must still insist that a sharp change in college ideals and college methods of instruction is essential to our success in the schools. Nevertheless we are willing to admit that we are by no means above criticism. There are weak spots in our instruction too. And some of these I would now set before you, not as one who does not see his own faults, but rather as one who has been made conscious of these weaknesses by

some bitter experiences and who is honestly striving to gain for Latin that place in the curriculum which he knows it deserves.

Let me begin with the first year's work.

One of the weak points with most teachers is that they stick too closely to the text book and neglect sight translation in class. Even when the passage is marked "Sight translation", we are inclined to make it a piece of home work. Now the trouble with the pupil's home work is that there are too many kindly disposed maiden aunts, who, when an appeal is made for assistance, drop the newspaper or magazine to say good naturedly: "O! Don't bother me, child! Don't you see it is this way"? And, having read the sentence with no attempt at explanation, they resume their reading until another sentence is thrust before them. They are easy marks! And thus the dear child's Latin is gotten largely by proxy, while he rapidly becomes a parasite! For this, sight translation is an excellent remedy. Moreover, the process involved enables the teacher to find out and at once correct the individual pupil's tendency to go wrong, while the pupil gains steadily in confidence and understanding.

The second weakness lies in the too great use of disconnected sentences. The English have been at this Latin problem a much longer time than we, and their better success is in some measure due to their use of connected narrative as early as possible. There can be no questioning the fact that a story is more interesting to the pupil, and yet the story can be made just as effective a grammar grind as the juiceless, isolated sentence.

This brings me to my third point, that it is a mistake to adopt *desiccated Caesar* for first year work. Why not rather put the pupil at once into a Roman atmosphere? Why not let him read stories concerning the mythology, the traditions, the history and the customs of the Romans and thus awaken his interest in that people instead of starving him on dry-as-dust sentences clipped at random from the Gallic War. Teach him thoroughly a vocabulary of 500 words,—a Caesar vocabulary, too, if you please,—drill him into a thorough mastery of his forms and syntax in connection with such Roman stories, and he will get some genuine pleasure out of the hard first year, and will need no "bridge to Caesar" either after it.

But coming to the second year: Can anything be done about Caesar? Even the teachers complain that it is extremely uninteresting. Well, we certainly have done our best to make it so. Consider for a moment. No history can be expected to hold the interest of the reader *uniformly* from start to finish. Even fiction falls short of that. If, therefore, we are to read only a portion of a history, shall we deliberately exclude the most in-

teresting parts? And yet that is precisely what we are doing with Caesar. The fifth book contains a lively description of Britain and its inhabitants, which cannot fail to awaken the interest of every intelligent pupil; then follows a graphic account, on the one hand, of the success of the Gauls in luring one of Caesar's legions from winter-quarters into an ambushade and utterly destroying it, and, on the other hand, of their failure to entrap Q. Cicero and his men in the same manner. In the sixth book we have a fascinating description of the customs of the Germans and more especially of the mysterious Druids and their religion.

The seventh book is the climax of the whole war—the last desperate struggle of the fiery Gaul against the all-conquering Roman. The siege of Alesia is one of the most thrilling in all history. Picture to yourself Caesar with 40,000 men in the heart of the enemy's country, attacked simultaneously by 80,000 from within the town and by 250,000 from without. A single break in the Roman line and their fate is sealed! Had it not been for their splendid courage and endurance, coupled with the cool generalship of Caesar, not a Roman would have survived to tell the disaster of that day. To omit reading the siege of Alesia is as absurd as to stop reading Prescott's Conquest of Mexico at the critical moment when the fate of that small band of Spaniards was hanging in the balance on the eve of their terrible retreat from the capital city of their enemies. And yet we blindly confine ourselves to the *first four* books of Caesar and pour out our maledictions upon it for being so uninteresting!

It may be urged against the reading of selections from the seven books that it breaks the continuity of the first four. But, surely, it is of greater consequence to preserve the continuity of the entire work and thus enable the pupil to get an adequate conception of the whole war than to study the first part of it thoroughly only to leave the more important campaigns untouched.

ALBANY ACADEMY JARED W. SCUDDER
(To be continued.)

REVIEWS

Handbook of Homeric Study. By Henry Browne, S. J. London and New York: Longmans, Green, & Co. (1905). Pp. xvi + 334.

There is no more hopeful sign to-day in the world of scholarship and literature than the zeal which is shown in the production of books on Homer, Homeric life, and the Homeric question, and in the prosecution of general archaeological and anthropological studies which bear upon the origin and development of the *Iliad* and the *Odyssey*. Any scholar who is willing to take the time to analyze and compile the multifarious details which archae-

ology and ethnology, natural science and linguistics, the history of religion and the history of civilization, are daily adding to the comprehension of the problem of problems, must receive the thanks of all lovers of literature. Most scholars are too busy, many are too timid, to attempt such a task, which besides its encyclopaedic nature, demands a certain self-sacrifice, a willingness to drop for a moment the role of student and investigator, and to commit oneself to statements which are bound to be challenged if not disproved.

It was in this grateful and receptive spirit that we took up the reading of Professor Browne's book; and we laid it down at the end with disappointment. The comprehensiveness of the book as suggested by the chapter headings, embracing, to mention only a few, such attractive topics as Homer and the Cycle, Our Homeric Text, Composition of the Poems, Local Origin, Outlines of the Homeric Controversy, Homer's Life, The Homeric People—is not, we are free to confess, coupled with adequate reading on the part of the author in all the fields involved. Certainly there is scarcely one of these chapters that does not leave something to be desired. It is not that the author entirely lacks scholarship, although, in a work of this kind, we expect something more than an acknowledgment of debt to such books, however valuable they may be, as the late Sir Richard Jebb's elementary Introduction to Homer, and Professor Geddes's Problem of the Homeric Poems. It is not that the author lacks boldness or definiteness. We are grateful for many a statement of singular directness, not to say dogmatic assertiveness, which shows a commendable readiness to be clear. And yet, although the author spends much time in explaining his method, his results are confused and confusing. He has a habit of touching here and there on a topic which he postpones, often without a good reason, to a late chapter. The preliminary and orienting paragraphs are too diffuse, and throughout the entire book, in spite of liberal use of black-face type, the reader has a sense of prolixity so great that he often misses the most important conclusions. For example, the survey of Homeric criticism from the publication of the *Scholia in Marci* down to the present day is deferred, we think unwisely, until after the exposition of the author's own views is completed. This departure from the usual order compels the author to resort to repetition that might have been avoided, while many important names in the controversy are omitted.

Faults of style obscure many real merits. The language describing Wolf's *Prolegomena* is flamboyant to the verge of the ludicrous. Many passages, like that (p. 149) in which the composition of the *Iliad* and the *Odyssey* is contrasted with the rose-window of Lincoln Cathedral, might be appropriate

in a popular lecture, but must leave the student puzzled to know what it is all about. There is a curious personal tone that detracts from the serious purpose of the book, a too liberal use of the intimate "you", addressed to the reader. Why should "we Aryans" (if we are Aryans) be "naturally inclined to hate" the Phoenicians? As well go with Mark Twain to weep at Adam's grave. Perhaps it is captious to object to such phrases as "this queer prehistoric age" (p. 240), but we cannot help wishing that the proof-reader had queried "batch of Trojan captives" (p. 193) and the statement that the Iliad and the Odyssey are "a couple of sublime poems". This, by the way, is exactly what Professor Browne is trying to disprove.

But passing from what might have been only trifling slips to larger topics, we find grave lapses which can hardly be excused in a work of this sort. The chapter on the Homeric dialect might have been a useful summary were it not for such remarks as the following: "*uōs* occurs as in Attic, but also forms as though derived from *uōs* (p. 69). Perhaps the author has heard of Meisterhans, but it is hardly conceivable that he could have read his Grammatik der attischen Inschriften attentively and have written such a sentence. On p. 70 we read, "for some reason (!) the *σ* of the future and first aorist is frequently doubled . . . as *τελίσσῃ*. It is hardly worth while to point out other shortcomings of this nature. Nor is the author much better on the archaeological side. The chapter on Geography and Commerce omits many important facts—although brevity, as we have seen, is not the writer's aim—and deals in a loose way with current opinions and guesses, in which Bérard figures prominently. Fick's theory, though important for the author's argument, is mentioned many times, but not explained with needful fullness. We are not of those who would ascribe all knowledge to the Germans only, but we miss many a familiar German name in the discussion. It would have helped the author much if he had studied carefully Cauer's Grundfragen der Homerkritik. As regards the Homeric ship, he seems to be innocent of Assmann; and although Reichel is scouted by some of his own countrymen and others outside of Germany, he deserves at least mention. The wonderful results of Miss Boyd's (Mrs. Hawes's) excavations in Crete he passes over, although he has much to say about the Minoan Age.

The result is what might be expected in view of the drawbacks enumerated above. On the main question, the problem of the poems, the reader cannot feel that he is following a trustworthy guide. Many fairly good illustrations accompany the text, but the misprints are numerous, one of the worst being "Lysians" on the map facing page 188.

HARVARD UNIVERSITY

C. B. GULICK

The Rise of the Greek Epic (a Course of Lectures delivered at Harvard University). By Gilbert Murray. Oxford: the Clarendon Press (1907). Pp. xii + 284.

The American classical scholar owes much to the establishers of lectureship foundations at our universities. The Percy Trumbull foundation at Johns Hopkins brought us Professor Jebb. The Gardiner Lane foundation at Harvard has brought us Dr. Murray, whose ten lectures fill a handsome octavo volume of 284 pages. The first of these lectures is introductory; the next two deal with the people among whom the Greek epic rose, the remaining seven with the literature.

In the introduction the author discusses Greece and the progress of man. He believes that the Greeks considered all branches of their art, even their poetry and the rest of their literature, as so many parts of the service of man. It is on this score that the Greek writers have come to be regarded as classic; they represent the best thought, they possess for mankind a vitality of interest. It is misleading, says he, to contrast the term 'classic' with 'Christian', 'romantic', etc. Nor were the Greeks pagans. Far from it. They were promoters of culture. They fought an uphill battle against heathenish customs, especially those of human-sacrifice, slavery, and immorality and cruelty. Though they attained success only in the matter of human sacrifice, yet in all the others they were the first to point out the evil and to cherish right ideals. And Greek poetry must be considered as embodying this spirit of progress, a spirit which can feel the value and wonder of life and yearns to make life better.

In the second and third lectures Mr. Murray deals with the people: the migrations by land and sea, the cities, the breaking up of old forms of worship, and the rise of *aidōs* and *nemesis* as moral sanctions. He thinks Mr. Ridgeway's solution of the problem of the early peoples much too simple. The Pelasgi were only one of a number of indigenous peoples; there were other Northerners besides the Achaeans. However, he brings forward no evidence that weighs seriously against Mr. Ridgeway's conclusions—perhaps this is too much to expect in a lecture. Besides the Achaeans there was a tribe called Bhruges which settled in Thrace and under the name of Phrygians became dominant in Troy. So Agamemnon was really fighting against his kinsmen. He will not have it that the early Aegean people were in any sense Greek. He sees no connection between their art and that of later Greece. He seems to intimate that the Northerners brought in the Greek language, but he does not account for its becoming the language of Athens—"a Pelasgian city"—and of Thebes, which he says was never captured by the Northerners. He does

not seek to distinguish between the Aegean civilization and that of the Achaeans nor to point out what influences brought on the Dark Age after the flower of the heroic epoch. In one paragraph we are told of the fire-scarred walls of the sixth city at Hissarlik, in another that the original saga knew not at all that Troy fell. In all that Mr. Murray has to say in this section of his work there is nothing, so far as we can see, to make it probable that the epos must have had its rise among the people of whom he tells us. And yet we feel that he has drawn a graphic picture of the turmoil, the dislodgings, the busy activities of the ancient migrations, of the organization of the ancient *Polis* which as a savior from violence and a security in peace became almost an object of worship. There is also much that is suggestive in what is said about the destruction of religions by the migrations. In the place of the sanctions of the destroyed religions there arose the feeling of *aidôs* and *nemesis*, the awakening of the moral consciousness of Greece.

The remaining seven lectures discuss the literature. Mr. Murray belongs to the expansionists: "the *Iliad* is really a lay which has outgrown its natural boundaries", and which assumed final form at the Pisistratean Panathenaea. Let me try to outline his plan for its rise: The *Iliad* is a traditional book. By a traditional book is meant one which is private property, written in a hand legible only by the owner and his disciple. It passes from generation to generation. It is enlarged by the addition of new matter to the end, or possibly the parchment is cut and new matter is inserted. As this addition of new matter is made old matter is forced out; so the book is constantly changing. Examples would be the nautical almanac, the Arabic Chronicles, or best of all the Hebrew Scriptures, with which the *Iliad* shows many correspondences. Take the matter of expurgation. The *Iliad* shows expurgation as does the book of Samuel, the *Iliad* rather than the *Odyssey*, because the *Odyssey* has not been so well cleaned out. Is the *Odyssey* the older book? Expurgation is seen in such matters as (1) impurity, (2) such cruel and barbarous practises as torture, stripping the dead, and poisoned arrows, and (3) human sacrifice. Sometimes expurgation was baffled; especially was this true in the matter of the maltreating of Hector.

So far Mr. Murray's plan. We stop to offer a little criticism. We believe that Mr. Murray is correct as to the fact of expurgation. Homer did expurgate his materials. That is, so far as we know, generally admitted. But in matters of detail our author makes the mistake of the partisan user of the Bible. He proves his points by overlooking some of the texts that controvert his theory. For instance, in discussing the absence of immorality from the *Iliad* he would have us believe that the

Greeks were under a vow. This would explain their "long hair". Hence they did not entertain familiar relations with women. He thinks the *Iliad* "consistent throughout in the recognition of this taboo". Achilles and Patroclus do not observe it in I, nor Nestor in A, but these are all exceptions that prove the rule. It seems to us that both the specific evidence and the general situation in A are on the other side. Agamemnon is reluctant to give up Chryseis; so Briseis is reluctant to leave Achilles, while the other chiefs have "prizes". But more than all the language of Achilles in I 335-343 is conclusive that he was considering a state of pretty free intercourse. He even calls Briseis his wife (*ἀλοχον*).

Again Mr. Murray says that "all that savours of 'the monstrous race of women' is pruned away" in the *Iliad*. We think of Andromache and Helen. Mr. Murray gets ride of them as 'late'. But we also find Hecabe and the little girl who, in *Iliad* 16.7 ff., runs along begging her mother to take her up. Then there are the goddesses. What are they but women? They are often on the stage and savour very much of 'the monstrous regiment'.

Take another matter. Mr. Murray claims that Hector's corpse is the only one maltreated in the *Iliad*. This is not strictly true. N 203 ff. had escaped his mind when he was writing. There we are told that *κεφαλὴν δ' ἀπαλῆς ἀπὸ δειρὸς κόψεν Ὀϊτιάδης, κεχολωμένος Ἀμφιμάχοιο, ἦκε δὲ μιν σφαιρῆδδν ἐλξάμενος δι' ὀμῶν*. Just such a mistake we might expect to find in a popular lecture, and often as in this instance the mistake is trivial while the general point is very true and well proved.

In the sixth lecture the evidences that the *Iliad* is a traditional book are discussed. They have to do with armor and tactics, bronze and iron, burial and burning, altars and temples, etc. Except perhaps in the matter of altars and temples little that is new is contributed. The author would see an evidence of growth in these matters, some parts of the *Iliad* representing an earlier, some a later custom, while signs of both often appear in one passage. In a footnote he dismisses Mr. Andrew Lang's Homer and his Age as 'sniping' at outposts. We should like to see some one who has the heart for it take up the issue with Mr. Lang.

Other matters discussed are the sources of the *Iliad*, its purpose in its present form, the historical content and what is purely fiction, its vices and its excellences. The author thinks that some of the similes were 'ready-made'. The growth of the epic finally ceased because expurgation could not keep pace with the scientific spirit of Ionia, but the heroic saga continued to supply the themes for tragedy.

The book is full of interest and suggestion, but we must own that its main thesis—that the *Iliad* is

a traditional book—is not proved nor even rendered probable. The parallel drawn with the Pentateuch breaks down of its own weight from the disparity of the things compared. That the essential unity of the Iliad, a unity recognized and insisted upon by Mr. Murray himself in the matter of expurgation, the "harmony of color", could have been produced and maintained by a series of poets continuing through several hundred years from remote times to the age of Pisistratus, is more than we can believe. We are not convinced that Homer abridged portions of the Thebaid, or borrowed his story of Bellerophon from the Europa of Eumelus, or "The Catalogue" from the Cypria.

WAKE FORREST COLLEGE, N. C. G. W. PASCHAL

VIRGATUS AGAIN!

I have just read Professor Grubber's interesting article on Virgatus which you reprinted from the Philologian Monthly in Classical Weekly, p. 182. One of the new Tuth-In papyri just published by Dr. Nudel in Der Papyrusforscher for March (Bd. XXIII. p. 37), is a fragment of an Anthology, the only complete poem of which is the following epigram, attributed to Homurus, which gives us the undoubted original of Virgatus' lines.

ΟΜΟΤΡΟΤ

οὐπω μὲν γὰρ ἐγὼ ἰδόμεν ποτὲ πορφυρέην βοῦν
οὐπὲρ μοι τοῖν ἔλπις ἔνεστιν ἰδεῖν.
ἀλλὰ τόδ' ἐξέρω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι,
αἰὲν ἐμοὶ γε ἰδεῖν φίλτερον ἢ ἕμεναι.

Thus Goos's suspicion (l.c.) that we were here dealing with a translation is abundantly verified, and a new name is added to our anthologists.

HOBART COLLEGE

W. P. W.

COLUMBIA UNIVERSITY SUMMER SESSION

July 7-Aug. 14, 1908

COURSES IN GREEK

Elementary Course. Professor GRACE H. MACURDY, Vassar College.

Greek Drama. Sophocles and Euripides, Professor GRACE H. MACURDY, Vassar College

COURSES IN LATIN

Pliny's Letters. Professor FRANK FROST ABBOTT, Princeton University

Plautus and Terence. Professor HENRY RUSHTON FAIRCLOUGH, Leland Stanford, Jr., University

Latin Prose Composition. Professor HENRY RUSHTON FAIRCLOUGH, Leland Stanford, Jr., University,

Latin Inscriptions. Professor JAMES C. EGBERT, Columbia University

Roman Public Life. Professor FRANK FROST ABBOTT Princeton University

For detailed information consult the Announcement of the Summer Session, 1908, which will be sent upon application to the Secretary of the University.

Dr. Ernst Riess of the Boys' High School, Brooklyn, sends the following rendering by a promising pupil: Aen. V. 247: *muncraque in naves ternos optare iuvenioos* "to choose three bullocks among the crew."

Miss Elizabeth M. Carroll of the Arundell School, Baltimore, adds to our list of translations the following from a literal-minded student: Caes. 3. 29, end: "The soldiers could no longer be kept under their skins"!

THE CLASSICAL WEEKLY

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